

THE THREE WOES OF REVELATION

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The Fifth Trumpet

In my book *Satan's Counterfeit Prophecy*, we wrote expositions on the sixth and seventh trumpets. The focus of this exposition is the fifth trumpet. The fifth, sixth, and seventh trumpets of Revelation 9 and 11, or the three woes of Revelation 8:13, are both units, both a continuation and an expansion of three successive events that bring the great controversy to its close. The fifth trumpet reveals what initiates the woes soon to befall “the inhabitants of the earth.” Rev. 8:13.

“Those who have been self-indulgent and ready to yield to pride and fashion and display, will sneer at the conscientious, truth-loving, God-fearing people, and will, in this work, sneer at the God of heaven Himself. The Bible is disregarded, the wisdom of men exalted, and Satan and the man of sin worshiped by the wisdom of this age, while the angel is flying through the midst of heaven crying ‘Woe, woe, woe, to the inhabitants of the earth.’” (Revelation 8:13).

“I have been shown that the hand of the Lord is stretched out already to punish those who will become monuments of divine displeasure and holy vengeance, for the day of recompense has come when men who exalted the man of sin in the place of Jehovah in worshipping an idol sabbath in the place of the Sabbath of the Lord Jehovah will find it a fearful thing to fall into the hands of the living God, for he is a consuming fire.”¹

Ellen White obviously places the three woes of Revelation as sounding post-1844. We have assumed, and even so stated, that the Bible and Spirit of Prophecy are silent on *the* signal event that sets in motion the visible, tangible event to be witnessed by all of humanity simultaneously—a still-future event that commences the official march to battle by the confederated forces of evil—to the battle of Armageddon. This event will render the word *atheism* a bygone term in the thoughts of humanity; every living human will be mindful of God.

¹ Ellen G. White, *1888 Materials* (Washington, DC: Ellen White Estate, 1987), 2:485. (Emphasis mine.)

What possible event could force all of humanity to take notice and to earnestly discuss heavenly realities with eternal significance, including “the question of enforcing Sunday observance [that is to be] widely agitated.”² What could cause the people to pressure “legislators [to] ... yield to the popular demand for a law enforcing Sunday observance”? That would, of course, mean that “liberty of conscience ... will no longer be respected.”³ The multitudes will then repeat a similar course of old:

“It will be declared that men are offending God by the violation of the Sunday sabbath; that *this sin has brought calamities which will not cease until Sunday observance shall be strictly enforced*; and that those who present the claims of the fourth commandment, thus destroying reverence for Sunday, are troublers of the people, *preventing their restoration to divine favor and temporal prosperity*. Thus the accusation urged of old against the servant of God will be *repeated and upon grounds equally well established*: ‘And it came to pass, when Ahab saw Elijah, that Ahab said unto him, Art thou he that troubleth Israel? And he answered, I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim.’ 1 Kings 18:17, 18. As the wrath of the people shall be excited by false charges, they will pursue a course toward God’s ambassadors very similar to that which apostate Israel pursued toward Elijah.”⁴

It cannot be denied that it will take something of a supernatural character to finally turn the world’s attention from its self-absorption and evil ways to consider God and His justice and judgments. Indeed, Inspiration confirms again that there will be just such an event “*repeated and upon grounds equally well established*.”

“Transgression has almost reached its limit. Confusion fills the world, and a ‘great terror’ is soon to come upon human beings. The end is very near. We who know the truth should be preparing for what is soon to break upon the world as an overwhelming surprise.”⁵

A national Sunday law does not come upon the world as an overwhelming surprise because it “*is seen to be approaching*”⁶ by all. Additionally, we are “the children of light, and the children of the day: we are not of the night, nor of darkness”⁷ nor of the world, that the judgements⁸ of God will take us by surprise when the Almighty signals that the cup of transgression is full. We

² Ellen G. White, *The Great Controversy* (Nampa, ID: Pacific Press, 1911), 606.

³ *Ibid.*, 592.

⁴ *Ibid.*, 590. (Emphasis mine.)

⁵ Ellen G. White, Bible Training School, February 1, 1903, par. 4. (Emphasis mine.)

⁶ —, *Great Controversy*, 606.

⁷ 1 Thess. 5:5.

⁸ See **Appendix I** on pg. 18 for some of Ellen White’s little known statements regarding the coming Judgements of God. Remember, the Judgments of God are not the seven last plagues. The seven last plagues come after the close of probation and fall upon the inhabitants of the earth who have the mark of the beast.

will know what is to transpire, confident that our omniscient God has all things under His control. But before we submit to you that pivotal event as foretold in Scripture and elaborated upon by Mrs. White, we must first briefly interpret the symbols of the fifth trumpet, or the first woe.

A star in the Bible⁹ (Revelation 9:1) is often denoted as an angel: Job 38: 7; Rev. 1:20; 12: 4. This particular star, however, is a symbol of Satan, who, according to the original Greek, had already fallen. The bottomless pit, or abyss, is where demons and evil spirits reside. Luke 8:31.

In Revelation 9:2, Jesus is symbolized by the sun: Gen. 1:16; Rev. 1:16; John 8:12; TM 280. The sun is darkened by the smoke coming out of the pit, the smoke and the darkness symbolizing the absence of the spirit of God (Micah 3:6), false doctrine and error.

In reference to Revelation 9:3, locusts are pictured in the Old Testament as a symbol of executive judgment against those in rebellion against God's government and law: Ex. 10:4-15. Scorpions represent demons: Luke 10:18-19. The symbols of the locust and scorpions are clearly a manifestation of demonic agencies.

The vegetation in Revelation 9:4 represents the faithful people of God: Ps. 1:1-3; 92:12; Jer. 17:8. To understand "the seal of God in their foreheads" referred to in Revelation 9:4, the seal must be viewed in its three separate and distinct phases in the plan of salvation that were illustrated in my *King of the North* book.¹⁰ However, it is the first seal that has its application here. The first seal, or the first phase of God's seal, is introduced in the book of Ephesians. This seal, or sealing is administered at conversion:

Eph. 1:13 "In whom ye also *trusted*, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with that holy Spirit of promise,

Eph. 1:14 "Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory.

Eph. 4:30 "And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption."

In Revelation 9:5, 10, we will cover the "five months" after we submit the catalyzing event that is foretold by Scripture and corroborated by Ellen White.

Revelation 9:6 will ere long prove to be self-explanatory, as well, after we submit further documentation.

⁹ All quotes are taken from the KJV Bible.

¹⁰ Heidi Heiks, *King of the North* (Brushton, NY: Teach Services, 2009), 70-74.

In Revelation 9:7, the most important specification is the time frame indicated in the wording “unto battle” that we will come back to. The locusts looked like horses prepared for battle. The battle itself (Armageddon) does not commence until the sixth trumpet, as we will show. Chapter 2 of Joel also fills in nicely the identity of the symbols of Revelation 9:7-10, which describe demonic agencies that we will discuss shortly.

In Revelation 9:8, their hair was like women’s hair, and their teeth were like lion’s teeth. The lion, along with his mane, is also used as a symbol of Satan, when context permits. He goes about as a “roaring lion, ... seeking whom he may devour.” 1 Peter 5:8.

The critical detail in verse 9 is again the time frame, as implied in the phrase “running to battle,” again a topic that we will come back to. “And they had breastplates, as it were breastplates of iron....” “Breastplates of iron”—a fitting description of Rome!

The scorpion’s tail in verse 10 represents lies: Isaiah 9:15; John 8:44; Rev. 12:7-9. In Revelation 12:4 we see that Satan’s tail (lies) drew a third part of the angels with him.

Regarding Revelation 9:11, Proverbs 30:27 states that “the locusts have no king.” Since the symbol has identified the locusts as demonic agencies, the king of the locusts in verse 9 is none other than Satan himself.

Revelation 9:12 concludes the fifth trumpet and the first woe.

With that brief verse-by-verse background, we are now prepared to submit the defining event that initiates the three woes of Revelation, an event described in stark language by Ellen White. This event will trigger and impel the onward march “unto battle” of Armageddon that all of humanity will be forced to acknowledge. This still-future event is found in none other than *The Great Controversy* under the chapter heading “The Impending Conflict”—thus moving us to say the march is “unto”..., or the “forthcoming” conflict. Revelation 9:7, 9 will be seen to be in perfect harmony with this statement of hers below:

“Satan works through the elements also to garner his harvest of unprepared souls. He has studied the secrets of the laboratories of nature, and he uses all his power to control the elements as far as God allows. When he was suffered to afflict Job, how quickly flocks and herds, servants, houses, children, were swept away, one trouble succeeding another as in a moment. It is God that shields His creatures and hedges them in from the power of the destroyer. But the Christian world have shown contempt for the law of Jehovah; *and the Lord will do just what He has declared that He would—He will withdraw His blessings from the earth and remove His protecting care from those who are rebelling against His law and teaching and forcing others to do the same.* Satan has control of all whom God does not especially guard. He will favor

and prosper some in order to further his own designs, and he will bring trouble upon others and lead men to believe that it is God who is afflicting them.”¹¹

Inspiration stated, “...The Lord will do just what He has declared that He would.” To what source does she refer? Or was that passage’s understanding given to her in a vision? The answer is provided below:

“The written testimonies are not to give *new light*, but to impress vividly upon the heart the truths of inspiration *already revealed*. Man's duty to God and to his fellow man has been distinctly specified in God's word, yet but few of you are obedient to the light given. *Additional truth is not brought out*; but God has through the Testimonies *simplified the great truths already given* and in His own chosen way brought them before the people to awaken and impress the mind with them, that all may be left without excuse.”¹²

In fact, the source was, and always has been, the Scriptures. In this instance, Ellen White’s inspired words that “the Lord will do just what He has declared that He would” refers to what happens in Revelation 9:2-3, with no indication in the text as to when this may take place. However, there is no other place in Scripture that indicates the releasing of demonic powers prior to the enforcement of the mark of the beast, except for Revelation 9:2-3. That event would fulfill what Ellen White said God had declared He would do. His declared intention would have to be somewhere in His Word, and there is no other place prior to the enforcement of the mark of the beast than Revelation 9:2-3. Also, considering why and how he judged Sodom and Gomorrah in the past, it cannot be long deferred.¹³ Why? Because:

“It is impossible for the slave of passion to realize the sacred obligation of the law of God, to appreciate the atonement, or to place a right value upon the soul. Goodness, purity, and truth, reverence for God, and love for sacred things—all those holy affections and noble desires that link men with the heavenly world—are consumed in the fires of lust. The soul becomes a

¹¹ White, *Great Controversy*, 589. (Emphasis mine.)

¹² Ellen G. White, *Testimonies for the Church* (Boise, ID: Pacific Press, 1948), 5:665. (Emphasis mine.)

¹³ Luke 17:27 They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all.

17:28 Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded;

17:29 But the same day that Lot went out of Sodom it rained fire and brimstone from heaven, and destroyed *them* all.

17:30 Even thus shall it be in the day when the Son of man is revealed.

[As it was in the days of Noe and Lot, when their cups of transgression were full, the judgments of God immediately fell upon the guilty race. So shall it be in our day, when our transgression has again reached its limit, for there is no variance with our God.]

blackened and desolate waste, the habitation of the evil spirits, and the ‘cage of every unclean and hateful bird.’”¹⁴

The evidence in Revelation 9:2-3 of the Lord doing exactly as He said He would do will be cemented by Joel chapter 2, as we follow the rule of Scripture in establishing points of doctrine:

Genesis 41:32 “And for that the dream was doubled unto Pharaoh twice; it is because the thing is established by God....”

1 Corinthians 14:29 “Let the prophets speak two or three, and let the other judge.”

2 Corinthians 13:1 “This is the third time I am coming to you. In the mouth of two or three witnesses shall every word be established.”

When God withdraws His blessings from the earth and removes His protecting care from those who are rebelling against Him, it is because their cup of transgression is full. Immediately, Revelation 9:2-3 will take place. We anticipate the desolation and havoc that demonic agencies will bring upon the ungodly; Satan’s almost-unrestrained torment of Job suffices as an illustration.

On the other hand, what will the people of God be doing? Are they exempt from harassment? No, not at all. The very first thing that heaven does when Satan is permitted to open the bottomless pit is to “blow the trumpet” and “call a solemn assembly”! Coincidence? Hardly. And the call that is heard and the admonition to His people at that time is:

Joel 2:1 “Blow ye the trumpet in Zion, and sound an alarm in my holy mountain: let all the inhabitants of the land tremble: for the day of the LORD cometh, for *it is* nigh at hand;

Joel 2:2 “A day of darkness and of gloominess, a day of clouds and of thick darkness, as the morning spread upon the mountains: a great people and a strong; there¹⁵ hath not been ever the like, neither shall be any more after it, *even* to the years of many generations. . . .

Joel 2:15 “Blow the trumpet in Zion, sanctify a fast, call a solemn assembly:

Joel 2:16 “Gather the people, sanctify the congregation, assemble the elders, gather the children, and those that suck the breasts: let the bridegroom go forth of his chamber, and the bride out of her closet.

Joel 2:17 “Let the priests, the ministers of the LORD, weep between the porch and the altar, and let them say, Spare thy people, O LORD, and give not thine heritage to reproach, that the heathen should rule over them.”

¹⁴ Ellen G. White, *Patriarchs and Prophets* (Nampa, ID: Pacific Press, 1958), 458. (Emphasis mine.)

¹⁵ Margin: Ex. 10:14. “And the locusts went up over all the land of Egypt, and rested in all the coasts of Egypt: very grievous *were they*; before them there were no such locusts as they, neither after them shall be such.”

Ellen White was given to understand what this passage in Joel meant, and she was instructed to write it out for us, so we would be without excuse regarding its implications. Please read the entire Chapter of Joel 2. Joel had prophesied in a vivid way about the mighty shaking of the Seventh-day Adventist Church as Christ begins to “thoroughly purge His floor.”¹⁶

“I was shown the people of God, and saw them mightily shaken. Some, with strong faith and agonizing cries, were pleading with God. Their countenances were pale, and marked with deep anxiety, expressive of their internal struggle. Firmness and great earnestness were expressed in their countenances, while large drops of perspiration fell from their foreheads. Now and then their faces would light up with the marks of God's approbation, and again the same solemn, earnest, anxious look would settle upon them.”¹⁷

Ellen White continued, revealing another aspect of the intense internal warfare that every true convert will experience as the fierce assault of demonic forces tries to derail the destiny of the church by totally enshrouding each and every one of us in a thick cloud of impenetrable darkness to keep us from seeing Jesus:

“Evil angels crowded around them, pressing their darkness upon them, to shut out Jesus from their view, that their eyes might be drawn to the darkness that surrounded them, and they distrust God and next murmur against Him. Their only safety was in keeping their eyes directed upward. Angels of God had charge over His people, and as the poisonous atmosphere from the evil angels was pressed around these anxious ones, the heavenly angels were continually wafting their wings over them, to scatter the thick darkness.

“Some, I saw, did not participate in this work of agonizing and pleading. They seemed indifferent and careless. They were not resisting the darkness around them, and it shut them in like a thick cloud. The angels of God left these, and I saw them hastening to the assistance of those who were struggling with all their energies to resist the evil angels, and trying to help themselves by calling upon God with perseverance. But the angels left those who made no effort to help themselves, and I lost sight of them. As the praying ones continued their earnest cries, a ray of light from Jesus would at times come to them, to encourage their hearts, and light up their countenances.

“I asked the meaning of the shaking I had seen, and was shown that it would be caused by the straight testimony called forth by the counsel of the True Witness to the Laodiceans. This will have its effect upon the heart of the receiver, and will lead him to exalt the standard and pour forth the straight

¹⁶ Matt. 3:12. “Whose fan *is* in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire.”

¹⁷ Ellen G. White, *Testimonies for the Church* (Boise, ID: Pacific Press, 1948), 1:179-80. (Emphasis mine.) This following is Ellen White's comment and footnote: “BLOW THE TRUMPET IN ZION, SANCTIFY A FAST, CALL A SOLEMN ASSEMBLY: GATHER THE PEOPLE, SANCTIFY THE CONGREGATION, ASSEMBLE THE ELDERS.... LET THE PRIESTS THE MINISTERS OF THE Lord, WEEP BETWEEN THE PORCH AND THE ALTAR AND LET THEM SAY, SPARE THY PEOPLE, O Lord, AND GIVE NOT THINE HERITAGE TO REPROACH, THAT THE HEATHEN SHOULD RULE OVER THEM: WHEREFORE SHOULD THEY SAY AMONG THE PEOPLE, WHERE IS THEIR GOD?’ JOEL 2:15-17.”

truth. Some will not bear this straight testimony. They will rise up against it, and this will cause a shaking among God's people.

“The testimony of the True Witness has not been half heeded. *The solemn testimony upon which the destiny of the church hangs* has been lightly esteemed, if not entirely disregarded. This testimony must work deep repentance, and all that truly receive it will obey it and be purified.”¹⁸

The demonic activity of the locusts in Revelation 9:1-12 and in Joel 2:3-10 confirm precisely the same event. Joel chapter 2 records further specifications, instructions and promises for His church regarding preparation “unto battle.” For example, in Joel 2:20, we are promised victory in Jesus, victory from the “northern army” (the papal coalition). We are promised the former and latter rain (Joel 2:23), but these and all the other promises come with a condition:

“Before giving us the baptism of the Holy Spirit, our heavenly Father will try us, to see if we can live without dishonoring Him. ...Do not think that you can have great spiritual blessings [the latter rain] without complying with the conditions God Himself has laid down.”¹⁹

Yes, we must *first* get the victory in Jesus and be overcomers by the “blood of the Lamb” and prove to the on looking universe that rebellion has been eradicated from our heart and we would be safe to take to Heaven. We must become men and woman who cannot be bought and sold—*before* we can be trusted with the outpouring of His Holy Spirit. Then our joy will be full, even amidst the dense darkness of demonic forces. Then we will have that genuine love in our hearts that comes from above, with no other motive than to share that love and forgiveness with others. Then, if still among the living, we can be among those who see and experience the fulfillment of Isaiah 60:1-2. As Ellen White wrote:

“To His people He says, ‘Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee.’ Isaiah 60:1.

“‘Behold,’ says the Scripture, ‘the darkness shall cover the earth, and gross darkness the people; but the Lord shall arise upon thee, and His glory shall be seen upon thee.’ Isaiah 60:2.

“It is the darkness of misapprehension of God that is enshrouding the world. Men are losing their knowledge of His character. It has been misunderstood and misinterpreted....

“The last rays of merciful light, the last message of mercy to be given to the world, is a revelation of His character of love.”²⁰

Ellen White commented on Joel chapter 2:

“If this prophecy of Joel met a partial fulfillment in the days of the apostles, we are living in a time when it is to be even more evidently manifest to the people of God. He will so bestow His Spirit upon His people [the latter rain] that they will become a light amid the moral darkness; and great light will be

¹⁸ White, *Testimonies*, 1:180-81.

¹⁹ Ellen G. White, Letter 22, 1902.

²⁰ Ellen G. White, *Christ Object Lessons* (Washington, D.C: Review & Herald, 1941), 415.

reflected in all parts of the world. O that our faith might be increased, that the Lord might work mightily with His people.”²¹

Returning to Revelation 9:5, 10 as promised, the “five months,” during which the “locusts” torment “only those men who do not have the seal of God in their foreheads,” has commonly been interpreted as symbolic time, a day for a year (Eze. 4:6; Num. 14:34). This is a Biblical mandate *when* the application fits the specifications. However, the reader will find it impossible to use the year-day formula in Revelation 9:5, 10, for no one is going to be alive in a “solemn assembly” and “fasting” (Joel 2:15) for 150 consecutive years, while Satan and his host cause havoc with mankind. Why would this time period last 150 years, but the subsequent events be “rapid ones”? There also is no place in Scripture when men fasted or gathered in solemn assembly for years. This all takes place before the mark of the beast commences in the sixth trumpet, five literal months or 150 literal days later.

No specifications are given as to when this will commence or terminate. That is because only God determines when the cup of transgression will be full. When it is, His response has been recorded in Revelation 9, when the fifth trumpet sounds. The denotation of the “five months” that heaven is conveying to us is that it will take Christendom only this allotted measure of time to respond to this demonic outburst with a decree supported by legislation to enforce a national Sunday law. Liberty of conscience will no longer be respected. This we will prove momentarily, in the sixth trumpet.

In fact, neither the fifth nor the sixth trumpet utilizes the year-day principal. To do so, one must read into the text that which is not there. Therefore, it must be read for its most obvious meaning.

Some may cite Revelation 11:2 and ask, “What do we do with the ‘forty and two months’ in that verse?” We interpret it as we have always done. The seven different references given for the same time prophecy, each worded slightly differently, have all been specified in Revelation 12:6 as “a thousand two hundred and threescore *days*.” Therefore, the day-for-a-year applies just as it applies for the 1290, 1335 and the 2300 day-year prophecies. All of them specify “days.” However, as we have shown, that mandate does not and will not apply to Revelation 9:5,10 because the word “days” is absent from the text, and the context simply does not allow such an interpretation. Let us confirm if we are in harmony with the Scriptures on this point:

“The truths most plainly revealed in the Bible have been involved in doubt and darkness by learned men, who, with a pretense of great wisdom, teach that the Scriptures have a mystical, a secret, spiritual meaning not apparent in the language employed. These men are false teachers. It was to such a class that Jesus declared: ‘Ye know not the Scriptures, neither the power of God.’ Mark

²¹ Ellen G. White, MS 49, 1908.

12:24. The language of the Bible should be explained according to its obvious meaning, unless a symbol or figure is employed.”²²

Taking the Bible as it reads, then, perhaps this literal five-month period will be our window to sell our homes to further the cause, if called to do so by heaven, because when national apostasy takes place and the national Sunday law is enforced, national ruin²³ will quickly follow. Regarding that time period of earth’s history, we have been informed that we will not be able to buy or sell at any price.²⁴ At that point in time, we will also be contending with the dreaded labor unions that will be formed because “the money faileth.”²⁵ Unfortunately, Ellen White saw some had waited too long to sell their possessions. Their possessions became of no use to them or the cause! It is also during this time God’s people will be fasting and assembling together, confessing their sins, weeping between the porch and the altar, crying, “Spare thy people, O LORD,” and praying for the latter rain to enable them to rightly represent the character of God as they proclaim the three angels’ messages boldly.

The Sixth Trumpet

Under the sixth trumpet, the battle is now officially underway. Church and state have united, and the state is compelling the conscience. The enforcement of the mark of the beast is then a test for all of humanity. My book *Satan’s Counterfeit Prophecy*, which has been submitted to the international community by Teach Services, includes an exposition of the sixth trumpet in extensive detail. We will highlight just a few things here. For more explanation, see www.thesourcehh.org.

The “fire, smoke and brimstone” of Revelation 9:17 is the same as the “fire, smoke and brimstone” of Revelation 14:10-11, identifying those who have the mark of the beast. The mark of the beast issues “out of the mouth” of the “three unclean spirits” of Revelation 16:13-14, and is administered through the beast, the false prophet, and the dragon. The same description for the same three entities of Revelation 16:13-14 is found in Revelation 9:17-18. In Revelation 16:13-14 we are told that the papacy (the beast), apostate Protestantism (the false prophet), and the dragon (the civil powers, comprised of kings, rulers and governors—see Rev. 19:19-20 and TM 39), spearheaded by demons, will be released at a *fixed point in time*, designated by heaven to go forth unto the kings of the earth and of the whole world. In my book we illustrated and

²² White, *Great Controversy*, 598-9.

²³ Ellen G. White, *Signs of the Times*, March 22, 1910, par. 9.

²⁴ Ellen G. White, *Testimonies for the Church* (Boise, ID: Pacific Press, 1948), 5:152. “The time is coming when we cannot sell at any price. The decree will soon go forth prohibiting men to buy or sell of any man save him that hath the mark of the beast.”

²⁵ You may find it of interest to read Genesis 47:11-20, when the money failed in Egypt, for possible parallels with Revelation 13:17 and with the writings of Ellen White.

documented that when the “great river Euphrates” was no longer “bound,” and the waters were permitted to flow, persecution would rear her ugly head again against God’s people. We also observed that the gospel, or salvation, is still obtainable under the sixth trumpet:

“Neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.” Rev. 9:21.

We also take notice that the sixth trumpet extends to the closing of the gospel invitation, when “the mystery of God should be finished” (Eph. 6:19, Col. 4:3, Eph. 3:1-9). That indicates the close of probation:

“But in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets.” Rev. 10:7.²⁶

The Seventh Trumpet

Under the seventh trumpet, we read:

“And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever.” Rev. 11:15

When do the kingdoms of this world become the kingdoms of our Lord, and of his Christ? It is not until the solemn declaration has gone forth, announcing that every case has been forever fixed for eternal life or eternal death. *Then* Jesus receives his kingdom; hence, the close of human probation:

“I saw Jesus, who had been ministering before the ark containing the ten commandments, throw down the censer. He raised His hands, and with a loud voice said, ‘It is done.’ And all the angelic host laid off their crowns as Jesus made the solemn declaration, ‘He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.’

“Every case had been decided for life or death. While Jesus had been ministering in the sanctuary, the judgment had been going on for the righteous dead, and then for the righteous living. Christ had received His kingdom, having made the atonement for His people and blotted out their sins. The subjects of the kingdom were made up. The marriage of the Lamb was consummated. And the kingdom, and the greatness of the kingdom under the whole heaven, was given to Jesus and the heirs of salvation, and Jesus was to reign as King of kings and Lord of lords.”²⁷

²⁶ See APPENDIX II on pg. 21.

²⁷ Ellen G. White, *Early Writings* (Washington, D.C: Review and Herald, 1945), 279-280.

The close of the sixth trumpet ushers in the close of human probation. At the commencement of the seventh trumpet, every human has already made his or her decision for or against the mark of the beast. His intercessory work completed, Christ receives His kingdom. That triumphal event is followed by “Thy wrath has come”—the seven last plagues—followed by the second coming of Jesus Christ in the clouds of heaven.

War and the Sequence of The Judgments of God

I have been asked where does the sequence of war align with, pre, mid or post in the chronology with “the judgments of God”? That is a fair and valid question that deserves an answer and this is my reply. Yes, war does precede “the judgments of God” but it will also “rage” after the loud cry but before the second coming. Assessing the information pertaining to unfulfilled prophecy we must tread lightly and remain open-minded. Scripture declares that the war spoken of in Matt. 24:6-8 is “the beginning of sorrows” and with our U.S. Constitution nearly gone this next war will touch the people in the U.S. mainland like no other war.

The overwhelming surprise that is soon to break upon the world as we have previously witnessed is not a national Sunday law, neither is it war because both are seen coming beforehand by the world as well. It is something only known by a class of people “who know the truth” and what is that? “The Judgments of God,” this is confirmed by Inspiration, a quote we viewed earlier:

“Transgression has almost reached its limit. Confusion fills the world, and a ‘great terror’ is soon to come upon human beings. The end is very near. *We who know the truth* should be preparing for what is soon to break upon *the world as an overwhelming surprise*.”²⁸

War must take place first as we will demonstrate, World War III, which is just on the horizon. Consider the words of Christ:

Matt. 24:6 “And ye shall hear of wars and rumours of wars: see that ye be not troubled: for all *these things* must come to pass, but the end is not yet.

Matt. 24:7 For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places.

Matt. 24:8 All these *are* the beginning of sorrows.”

Ellen White is in perfect agreement with this scenario and notice what she says must take place *first* as well and in its *order*:

“December 16, 1848, [She wrote this in the time of the Revolutions when Over 50 countries were affected worldwide] the Lord gave me a view of the shaking of the powers of the heavens. I saw that when the Lord said “heaven,” in giving the signs recorded by Matthew, Mark, and Luke, He meant heaven, and when He said “earth” He meant earth. The powers of heaven are the sun, moon, and stars. They rule in the heavens. *The powers*

²⁸ Ellen G. White, Bible Training School, February 1, 1903. (Emphasis mine.)

of earth are those that rule on the earth. The powers of heaven will be shaken at the voice of God. Then the sun, moon, and stars will be moved out of their places. They will not pass away, but be shaken by the voice of God.

Dark, heavy clouds came up and clashed against each other. The atmosphere parted and rolled back; then we could look up through the open space in Orion, whence came the voice of God. The Holy City will come down through that open space. I saw that the powers of earth are now being shaken *and that events come in order. War, and rumors of war, sword, famine, and pestilence are first to shake the powers of earth*, then the voice of God will shake the sun, moon, and stars, and this earth also. I saw that the shaking of the powers in Europe is not, as some teach, the shaking of the powers of heaven, *but it is the shaking of the angry nations.*”²⁹ [Rev. 11:18]

The “angry nations” or “the anger of the nations” therefore is in reference to war:

[Rev. 11:18] “I saw that *the anger of the nations*, the wrath of God, and the time to judge the dead were *separate and distinct, one following the other*”³⁰

1. The anger of the nations = war. 2. The wrath of God = the seven last plagues, Rev. 15:1. 3. Time to judge the dead = judging the wicked during the millennium.

After “the anger of the nations” meaning that war has commenced and the U.S. is definitely involved according to Matt. 24:6-8 because:

“Something great and decisive will soon of necessity take place.”³¹

Again:

“*Soon strife among the nations will break out with an intensity that we do not now anticipate.* The present is a time of overwhelming interest to all living. Rulers and statesmen, men who occupy positions of trust and authority, thinking men and women of all classes, have their attention fixed upon the events taking place about us. They are watching the strained, restless relations that exist among the nations. *They observe the intensity that is taking possession of every earthly element, and they realize that something great and decisive is about to take place, that the world is on the verge of a stupendous crisis.*”³²

We are there people! Since Scripture and Inspiration confirm “*wars and rumours of wars*” must come *first* and when “*nation shall rise against nation, and kingdom against kingdom*” the church is still on the side lines, if you will. The quotes just quoted above that “Something great

²⁹ Ellen White, Early Writings, 41. (Emphasis mine.)

³⁰ Ellen White, Early Writings, 36. (Emphasis mine.)

³¹ Ellen White, *Battle Creek Letters*, 65.

³² Ellen White, *Review & Harold*, November 17, 1910. (Emphasis mine.)

and decisive will soon of necessity take place” is in the context of “*wars and rumours of wars*” that Inspiration is strongly implying will be of *human origin*. If this is correct then *perhaps* we may very soon see Russia or China hit the U.S. mainland with a nuclear warhead for example. This could very well happen because of the U.S. military’s constant aggressive deportment toward these two countries in particular. However, these two world powers have the means to respond in a catastrophic manner if the U.S. warmongers continues to push the envelope. If this should happen or something similar this would certainly bring the people to consciously give away their rights and react perfectly to the description given in Rev. 13:11-17 in exchange for the assumed protection of the state. This would play perfectly into the globalist (Satan’s) agenda. *This* is when the church comes onto the world stage, Matthew continues:

Matt. 24:9 “Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake.”

This verse is simply showing us the big picture as to what is coming while the events listed do not represent precise *time-line* chronological order, which has been filled in for us by Ellen White, however, the sequence does. The reason the church comes into the picture at that time is because there is then a movement for a Sunday law in the U.S. due to *a stupendous crisis* of human origin that will quickly be imitated by the European and pro nations of Christendom throughout the world. His faithful watchmen are at that time commanded to sound the alarm:

“When the watchman, seeing the sword coming, [This is in the context of a coming Sunday law] *gives the trumpet a certain sound*, the people along the line will echo the warning, and all will have opportunity to make ready for the conflict.”³³

It is also at *this same time* with the movement for a Sunday law is on the move that the appointed watchman of God’s choosing begins to sound the dire warning of the coming “judgments of God.” They will first be heard in the U.S. and then is quickly heard sounding in the other nations of the world by God’s faithful watchman as foretold by Ellen White:

“The Lord God of heaven *will not send upon the world His judgments for disobedience and transgression until He has sent His watchmen to give the warning.*”³⁴

Unfortunately there will be too few sounding the alarm and many will not have had the privilege to hear the warning as we will soon witness below. Moreover, this chronology is confirmed with a previous quote we viewed earlier:

“But the *Christian world have shown contempt for the law of Jehovah*; and the Lord will do just what He has declared that He would—He will withdraw His blessings from the earth and *remove His protecting care from those who are rebelling against His law and teaching and forcing others to do the same.*”³⁵

³³ Ellen White, Testimonies, 5:715. (Emphasis mine.)

³⁴ Ellen White, Testimonies, 6:19. (Emphasis mine.)

³⁵ Ellen White, *Great Controversy*, 589. (Emphasis mine.)

Why does He do this at this interchange? It is because:

“. . . *Those who present [presented, past tense] the claims of the fourth commandment, thus destroying reverence for Sunday, are troublers of the people, preventing their restoration to divine favor and temporal prosperity . . .*”³⁶

It is after those who presented the claims of the fourth commandment to those who are pushing for a Sunday law in the U.S. who are still rebelling against His law and teaching and forcing others to do the same will experience His withdraw and protecting care and it will be replaced with “the judgments of God.”

That response by Heaven, from humanity, too Seventh-day Adventist, has been recorded for us to ponder:

“In the visions of the night a very impressive scene passed before me. I saw an immense ball of fire fall among some beautiful mansions, causing their instant destruction. I heard someone say: “*We knew that the judgments of God were coming upon the earth, [Thanks to the faithful watchman] but we did not know that they would come so soon.*” Others, with agonized voices, said: “*You knew! Why then did you not tell us? We did not know.*” On every side I heard similar words of reproach spoken.”³⁷

Again:

“If we neglect these opportunities, the time will come when there will be spoken to us by those we have not warned, words of reproach and bitterness: “*You knew of these terrible judgments that were coming. We were associated together, but you did not tell us. Why did you not warn us, that we might have escaped?*” May God help us that we may not have *upon our garments*, because of our neglect, *the blood of souls!*”³⁸

In conclusion:

“Character is revealed by a crisis. When the earnest voice proclaimed at midnight, “Behold, the bridegroom cometh; go ye out to meet him,” the sleeping virgins roused from their slumbers, and it was seen who had made preparation for the event. Both parties were taken unawares, but one was prepared for the emergency, and the other was found without preparation. Character is revealed by circumstances. *Emergencies bring out the true metal of character. Some sudden and unlooked-for calamity, bereavement, or crisis, some unexpected sickness or anguish, something that brings the soul face to face with death, will bring out the true inwardness of the character.* It will be made manifest whether or not there is any real faith in the promises of the word of God. It will be made manifest whether or not the soul is sustained by grace, whether there is oil in the vessel with the lamp.

³⁶ Ellen G. White, *The Great Controversy* (Nampa, ID: Pacific Press, 1911), 590. (Emphasis mine.)

³⁷ Ellen White, *Testimonies*, 9:28. (Emphasis mine.)

³⁸ Ellen White, *Review & Herald*, August 15, 1907. (Emphasis mine.)

Testing times come to all. How do we conduct ourselves under the test and proving of God? Do our lamps go out? Or do we still keep them burning? Are we prepared for every emergency by our connection with Him who is full of grace and truth?”³⁹

I realize this is not a popular topic, kind of like saying it is going to rain for 120 years when it has never rained but I seek not the approbation of men and I have no desire to have the blood of souls stained upon my garments! The rest of the conflict from this point on is well known by all, whose priorities in life are focused perpendicularly.

³⁹ Ellen White, Review & Herold, September 17, 1895. (Emphasis mine.)

APPENDIX I

The Judgments of God

“I saw that those who had the means, were required to help speed those messengers, that God had called to labor in his cause, and as they went from place to place, they would be safe from the prevailing pestilence. But if any went that were not sent of God, they would be in danger of being cut down by the pestilence; therefore all should earnestly seek for duty, and be sure and move by the direction of the Holy Spirit.”

“What we have seen and heard of the pestilence, is but the beginning of what we shall see and hear. Soon the dead and dying will be all around us. I saw that some will be so hardened, as to even make sport of the judgements of God. Then the slain of the Lord will be from one end of the earth, to the other; they will not be lamented, gathered, nor buried; but their ill savor will come up from the face of the whole earth. Those only who have the seal of the living God, will be sheltered from the storm of wrath, that will soon fall on the heads of those who have rejected the truth.”⁴⁰

“The vast majority of human beings fail to realize that the judgements of God are about to fall upon the earth. Their minds are filled with thoughts of eating and drinking and getting gain. They have allowed these subjects to take their whole attention, and as a result violence fills the world. Sin is on the increase. Iniquity prevails.

“How is the message of warning received?—Just as it was in Noah's day. ‘All things continue as they were from the beginning,’ men say.

“But Christ declares, ‘If that evil servant shall say in his heart, My lord delayeth his coming; and shall begin to smite his fellow servants and to eat and drink with the drunken; the Lord of that servant shall come in a day when he looketh not for Him, and in an hour that he is not aware of, and shall cut him asunder, and appoint him his portion with the hypocrites.’”⁴¹

⁴⁰ Ellen G. White, *Review & Herald*, September 1, 1849.

⁴¹ Ellen G. White, *Signs of the Times*, April 12, 1905.

“I saw that those who have strength to labor with their hands, and help sustain the cause, were as accountable for that strength, as others were for their property.”

“Then I saw that the judgements of Almighty God were speedily coming. I begged of the angel to speak in his language to the people. Said he, ‘All the thunders and lightnings of Mount Sinai would not move those who will not be moved by the plain truths of the word of God; neither would an angel’s message awake them.’”⁴²

“The time is nearing when the great crisis in the history of the world will have come, when every movement in the government of God will be watched with intense interest and inexpressible apprehension. In quick succession the judgements of God will follow one another,—fire and flood and earthquakes, with war and bloodshed. Something great and decisive will soon of necessity take place.”⁴³

“Stand out of the way, Brethren. Do not interpose yourselves between God and His work. If you have no burden of the message yourselves, then prepare the way for those who have the burden of the message, for there are many souls to come out of the ranks of the world, out of the churches—even the Catholic church—whose zeal will far exceed that of those who have stood in rank and file to proclaim the truth heretofore. For this reason *the eleventh hour laborers* will receive their penny. *These will see the battle coming* [during the fifth trumpet] and will give *the trumpet a certain sound*. When the *crisis is upon us*, when the season of *calamity shall come* [the judgments of God], they will come to *the front*, gird themselves with the whole armor of God, and exalt His law, adhere to the faith of Jesus, and maintain the cause of *religious liberty* which Reformers defended with toil and for which they sacrificed their lives. The watchmen must sound the alarm. If men are at ease in Zion somebody must be awake to give *the trumpet a certain sound*. Let the blaze of the beacon light be *seen everywhere*. Let the ease-loving awake, the tranquil be disturbed, and let them labor for *religious liberty*. [Religious liberty is hotly contested under the second angel’s message of Rev. 14:8.] And after we have done all we can, then leave our Lord to do His work.”⁴⁴

⁴² Ellen G. White, *Review & Herald*, April 1, 1850.

⁴³ Ellen G. White, *Battle Creek Letters*, 65.

⁴⁴ Ellen G. White, *Manuscript Releases Volume 16* (Silver Spring, Maryland: White Estate, 1993), 16:238-9. (Emphasis mine)

“If the leading men in our conferences do not now accept the message sent them by God, and fall into line for action, the churches will suffer great loss. When the watchman, seeing the sword coming, *gives the trumpet a certain sound*, the people along the line will echo the warning, and all will have opportunity to make ready *for the conflict*. But too often the leader has stood hesitating, seeming to say: ‘Let us not be in too great haste. There may be a mistake. We must be careful not to raise a false alarm.’ The very hesitancy and uncertainty on his part is crying: ‘Peace and safety.’ Do not get excited. Be not alarmed. There is a great deal more made of this *religious amendment question than is demanded*. This agitation will all die down.’ Thus he virtually denies the message sent from God, and the warning which was designed to stir the churches fails to do its work. *The trumpet of the watchman gives no certain sound*, and the people *do not prepare for the battle*. Let the watchman beware lest, through his hesitancy and delay, souls shall be left to perish, and their blood shall be required at his hand.”⁴⁵

⁴⁵ Ellen G. White, *Testimonies for the Church* (Boise, ID: Pacific Press, 1948), 5:715-716. (Emphasis mine.) Please read the entire chapter in 5T 711-718, ironically called *The Impending Conflict*.

APPENDIX II

The Literary Structure of Revelation 8:13

There are those who claim that the events of the French Revolution of Rev. 11:2-13 must immediately transpire before the “second woe” of Rev. 11:14 is fulfilled or completed. Likewise, it is also advocated by this same class that the “first woe” of Revelation must have been fulfilled or completed by the end of the 1790’s. However, this class has revealed that they have completely overlooked and misunderstood the literary structure of Revelation 8:13. They have also failed to acknowledge the chronological sign post stationed throughout Revelation that clearly points out where we are in time by the sanctuary terminology given us for each new prophetic vision in the book of Revelation, until we are clearly pictured as being in the antitypical Day of Atonement. The two keys that unlock the book of Revelation are the Sanctuary and the Sabbath. In my book *Satan’s Counterfeit Prophecy* we had shown that the three woes of Rev. 8:13 find their fulfillment when Christ is ministering in the second apartment of the Heavenly sanctuary, post 1844, according to Rev. 9:13. However, this critical point we will now reaffirm with additional specifications since it is under attack. The seven trumpets are seven judgments upon the wicked and Rev. 10:1 is clearly breaking off from this concept and John is unmistakably designating a new prophetic vision by breaking the sequence of events by taking us *back* to the year 1844. With a new prophetic outline of time, place, personal and events, Christ Himself has come down from Heaven with a universal message as Rev. 10:2, 5-6 confirm. Then Rev. 10:7 moves us forward in time and place to when the close of probation is to take place at the end of the sixth trumpet in Rev. 9:21, just before the sounding of the seventh trumpet as we will shortly demonstrate:

“But in the days of the voice of the seventh angel, [seventh trumpet] when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets.” Rev. 10:7

Under the seventh trumpet it says that “*The mystery of God should be finished*” Rev. 10:7, signifying probation has closed. This was first designated in Rev. 9:21 when men “repented” not, and rejected the Third angel’s message depicted in Rev. 9:17-18, thus securing their fatal destiny. “The mystery of God” represents the gospel invitation and the finishing of it means the close of probationary time as confirmed by the following scriptures:

Eph. 6:19 “And for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel,”

Eph. 3:1 “For this cause I Paul, the prisoner of Jesus Christ for you Gentiles,

Eph. 3:2 If ye have heard of the dispensation of the grace of God which is given me to you-ward:

Eph. 3:3 “How that by revelation he made known unto me the mystery; (as I wrote afore in few words,

Eph. 3:4 Whereby, when ye read, ye may understand my knowledge in the mystery of Christ)

Eph. 3:5 Which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit;

Eph. 3:6 That the Gentiles should be fellow heirs, and of the same body, and partakers of his promise in Christ by the gospel:

Eph. 3:7 Whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power.

Eph. 3:8 Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ;

Eph. 3:9 And to make all *men* see what *is* the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ:"

Col. 4:3 "Withal praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ, for which I am also in bonds:"

Thus will be fulfilled His word as previously given to Moses, "My spirit shall not always strive with man" Gen. 6:3. Then Rev. 10:8-10 takes us back to the disappointment of 1844. Rev. 10:11; 11:1 prophecy that the little flock that remained together and did not abandon their faith though severely tested after that mighty disappointment when Christ did not come in 1844 was to "prophecy [or preach] again". That little company would be selected as His last-day remnant church which is none other than the Seventh-day Adventist Church of today who had her official origin designated and foretold by scripture in the year of 1844 in the book of Revelation. Rev. 11:2-13 now takes us back to the year 1798 and a few years preceding 1798 to the French Revolution. This is confirmed by Inspiration:

"The periods here mentioned--"forty and two months,"⁴⁶ and "a thousand two hundred and threescore days"--are the same, alike representing the time in which the church of Christ was to suffer oppression from Rome. The 1260 years of papal supremacy began in A.D. 538, and would therefore terminate in 1798."⁴⁷

However, if we follow this claimed sequential reasoning as advocated by some, this would place Christ back in the *first apartment of the sanctuary* that no man can open Rev. 3:7-8. This is confusion compounded for in the book of Revelation once Christ enters the second apartment He *never* goes back into the first apartment of the sanctuary to which He has shut.⁴⁸ The only exception is to perform the final antitypical Day of Atonement rite of the sanctuary to which we will show momentarily. The events of Rev. 11:2-13 pertaining to the French Revolution are accurately interpreted by Ellen White but they do not follow in a sequential order as claimed by some.

⁴⁶ On a side note, Inspiration just confirmed and dismantled the supposition that has been gaining ground by some that the "forty and two months," of Rev. 11:2 are claimed as being 3 ½ literal years of persecution for the Advent people before the second coming.

⁴⁷ Ellen White, *Great Controversy*, 266.

⁴⁸ See White, *Early Writings*, chapter called, The Open and shut Door.

Another example can be found in Rev. 16 the 6th plague comes after the 5th, right? Wrong, not in the sense of all the given details that is. When darkness covers the earth "the seat of the beast" as depicted in the fifth plague of Rev. 16:10. This event, according to GC 635-6 is describing when that *halo of light* (angels) encircles each praying company and the wicked now see they have been deceived. Then the lost turn their weapons upon each other as described in GC 655-7 this fulfills Rev. 16:12 when the "Euphrates" the flood of *persecution* or the "river" was "dried up". But then Rev. 16:13-14 also takes us back to the commencement of the mark of the beast as confirmed by Rev. 9:17-18 and Inspiration while also depicting the great battle of Armageddon. Repetition and enlargement is the literary procedure for the book of Revelation and the book of Revelation does not always present its specifications in strict chronological order. Rev. 10 - 11:13 is also following this procedure. This is not how you read a book but this is how you read the Revelation. This is the Biblical literary structure of Revelation in action. We must stay with the text as well as keep our eye on the bouncing ball. According to the procedure of the High Priest on the antitypical Day of Atonement when He is making the final cleansing or atonement of the sanctuary our High Priests (Christ) goes the deepest (into the Most Holy) and then backs out, atoning for each as he goes. He has already backed out of the second apartment and is visualized in Rev. 9:13 as backing out of the first apartment as well performing the final steps of the atonement in the Heavenly sanctuary. Rev. 9:13 has Christ pictured at the "*four horns of the golden altar*" a specification not found in Rev. 8:3:

Rev. 8:3 "And another angel came and stood at the **altar**, having a golden censer; and there was given unto him much incense, that he should offer *it* with the prayers of all saints upon the **golden altar** which was before the throne."

Rev. 9:13 "And the sixth angel sounded, and I heard a voice from the **four horns of the golden altar** which is before God...."

Attention to detail is important, and heaven is calling our attention to the differences in those two texts. Revelation 8:3 is without question a first apartment description as Scripture, history, (time and place of events) and Ellen White will confirm below. However, that is not the case with Revelation 9:13, our text under scrutiny. Yes, the golden altar is in the first apartment. However, notice the importance that is being placed upon the "four horns" of that altar. That specific detail must be kept in mind when we compare type and antitype within the established parameters of our "time and place" of Scriptural emphasis:

"As in vision the apostle John was granted a view of the temple of God in heaven, he beheld there "seven lamps of fire burning before the throne." He saw an angel "having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne." *Revelation 4:5; 8:3. Here the prophet was permitted to behold the first apartment of the sanctuary in heaven; and he saw there the "seven lamps of fire" and the "golden altar" represented by the golden candlestick and the altar of incense in the sanctuary on earth. Again, "the temple of God was opened" (Revelation 11:19), and he looked within the inner veil, upon the holy of holies. Here he beheld "the ark of His testament*

(Revelation 11:19), represented by the sacred chest constructed by Moses to contain the law of God.”⁴⁹

Clearly, Christ is depicted in the *first apartment of the sanctuary* when the first four trumpets sound designating their time and place in the history of the world's events, pre 1844. Now let us examine the additional specification of Rev. 9:13 not found in Rev. 8:3 that Ellen White was silent on. Notice how the “four horns” terminology is now being introduced and applied, and in which rite we find its application:

Ex. 30:10 “And Aaron shall make an atonement upon the horns of it once in a year with the blood of the sin offering of atonements: once in the year shall he make atonement upon it throughout your generations: it is most holy unto the LORD.”

Lev. 16:16 “And he shall make an atonement for the holy place, because of the uncleanness of the children of Israel, and because of their transgressions in all their sins: and so shall he do for the tabernacle of the congregation, that remaineth among them in the midst of their uncleanness.

v.17 And there shall be no man in the tabernacle of the congregation when he goeth in to make an atonement in the holy place, until he come out, and have made an atonement for himself, and for his household, and for all the congregation of Israel.

v.18 And he shall go out unto the altar that is before the LORD, and make an atonement for it; and shall take of the blood of the bullock, and of the blood of the goat, and put it upon the horns of the altar round about.

v.19 And he shall sprinkle of the blood upon it with his finger seven times, and cleanse it, and hallow it from the uncleanness of the children of Israel.”

Clearly this is a second apartment setting and function of the sanctuary and Rev. 9:13 has most assuredly Christ presiding in the second or the Most Holy place of the sanctuary performing the very last rites of the cleansing of the sanctuary. This event as pictured is taking place just before He permanently leaves the sanctuary and just before He places the pardoned sins from the sanctuary on the scape goat, which in the antitypical Day of Atonement prefigures none other than Satan himself. Rev. 11:14 then abruptly realigns our focus from the French Revolution foreword to this sequence of time and events that is taking place in the sanctuary above. The seventh trumpet is yet just another step forward in time and place of events that immediately follow after the cleansing of the sanctuary has been completed. The very next event that takes place at the sounding of the seventh trumpet of Rev. 11:15 is that *Christ receives His kingdom*.

⁴⁹ Ellen G. White, *Patriarchs and Prophets* (Nampa, ID: Pacific Press, 1958), 356. (Emphasis mine.)

This is because His priestly intercession in the second apartment of the Heavenly sanctuary had previously terminated back in Rev. 9:21, because probation had closed:

“I saw angels hurrying to and fro in heaven. An angel with a writer's inkhorn by his side returned from the earth and reported to Jesus that his work was done, and the saints were numbered and sealed. Then I saw Jesus, who had been ministering before the ark containing the ten commandments, throw down the censer. He raised His hands, and with a loud voice said, "It is done." And all the angelic host laid off their crowns as Jesus made the solemn declaration, "He that is unjust, let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still."

Every case had been decided for life or death. While Jesus had been ministering in the sanctuary, the judgment had been going on for the righteous dead, and then for the righteous living. *Christ had received His kingdom, having made the atonement for His people and blotted out their sins. The subjects of the kingdom were made up. The marriage of the Lamb was consummated. And the kingdom, and the greatness of the kingdom under the whole heaven, was given to Jesus and the heirs of salvation, and Jesus was to reign as King of kings and Lord of lords.*⁵⁰

Rev. 9:21 is now confirmed by multiple scriptures that the door to salvation closes at the end of the sixth trumpet and the sequence of the trumpets does not pick back up again until Rev. 11:14 with only a brief interlude of Rev. 10:7. Therefore, what prophetic event takes place after the close of human probation when His priestly intercession has ceased? Should we look to the events of Rev. 10 and the French Revolution? Or should we look into the sanctuary and find that Christ has received of His kingdom? According to Rev. 11:15 and E.W. 279-280, Christ receives His kingdom! Here is presented the Biblical literary structure and sequence of the three woes of Revelation as outlined in Scripture!

⁵⁰ Ellen White, *Early Writings*, 279-280.

APPENDIX III

Time No Longer

This brings us to another issue that has been obscured by private interpretation by not allowing scripture and Inspiration to interpret itself in regard to:

TIME NO LONGER

“And the angel which I saw stand upon the sea and upon the earth, lifted up his hand to heaven, and swear by him that liveth forever and ever, who created heaven and the things that therein are, and the earth and the things which therein are and the sea and the things which are therein, . . . *that there should be time no longer.*” Rev. 10:5, 6.

Jesus Christ swears an oath on the authority of the Creator. This reveals the importance of the truth in this chapter.

WHAT KIND OF TIME?

What time is Christ referring to? Is it symbolic time, in which a day represents a year? The answer is no. On what grounds? At the close of the proclamation of this message, the command is given, “Thou must prophesy [or preach] again.” Rev. 10:11 shows that the time cannot be literal time – the end of the world.

But what of symbolic time, of a day for a year? Symbolic time is the time involved in symbolic prophecy. Symbolic prophecy extends until the second advent of Christ. Therefore symbolic time, of a day for a year, must also continue until the Second Advent. This is an important principle of Bible interpretation. This principle explains why it is, that the 1000 years of Revelation 20 are understood as literal years and not symbolic. Revelation 20 refers to events after the Second Advent – therefore this time must be literal time. There are no symbols after the Second Advent. In Revelation 20 where it refers to the abyss, or bottomless pit, it is a literal abyss, when this earth becomes a literal worldwide place of death, a literal prison house of Satan.

On the other hand, all time periods that are brought to view in symbolic prophecy prior to the Second Advent of Christ, are symbolic. Therefore in answer to the question, ‘What manner of time is “time no longer” of Revelation 10:6?’ we must examine the book of Daniel from which Christ is quoting. Let the book of Daniel itself answer. In Daniel there are four great prophetic time periods. These are all chronological time periods.

THE CHRONOLOGICAL TIME PERIODS OF DANIEL

1. The 3 ½ prophetic years of Dan. 7:25 and 12:7. This period is mentioned seven times in Daniel and Revelation and always refers to the same time period. (It is an important clue in prophetic interpretation.) = 1260 years.
538 AD -> 1798 AD.

2. The 1290 prophetic days of Dan. 12:11 in which the “daily” would be taken away and the abomination set up. = 1290 years.
508 AD -> 1798 AD.
3. The 1335 prophetic days of Dan. 12:12 at the end of which Daniel and the saints stand in their lot for judgment etc. = 1335 years.
508 AD -> 1843/44 AD.
4. The 2300 prophetic days of Dan. 8:14 at the close of which the “cleansing of the sanctuary” or judgment, would commence. = 2300 years.
457 BC -> 1844 AD.

The longest time period of Daniel is the 2300 days of Daniel 8:14 which ended in 1844 AD. All of these time periods are what we call chronological time periods. Thus when the angel said, “Time shall be no longer” he undoubtedly was referring to the end of the chronological time periods in the Book of Daniel. It is important to remember that the portion of Daniel that was closed up, or sealed, was the portion that involved these chronological time periods.

Daniel 8:14-15, tells how Daniel sought for the meaning of the vision concerning the time period. According to Daniel 8:17, 19, 26, the vision of the time period would apply in the time of the end, after 1798. So the “time no longer” represents all the time periods of the book of Daniel. It means the cessation of all chronological time periods – the cessation of all date setting in Bible prophecy. Since 1844, the 2300 day/year prophecy of Daniel 8:14 is the last chronological time period in Bible prophecy that can be calculated with a beginning and ending date. One author declared:

“This message announces the end of the prophetic *periods*.”⁵¹

“This time, which the angel declares with the solemn oath, is not the end of this world’s history, neither of probationary time, but of prophetic time, which would precede the advent of our Lord i.e. the people would not have another message upon definite time. After this *period of time*, reaching . . . to 1844, there can be no definite tracing of the prophetic time. The longest reckoning reaches to the autumn of 1844.”⁵²

THE PRINCIPLES GOVERNING THE INTERPRETATION OF “TIME PROPHECIES”

1. In symbolic prophecy, “time” must be counted as symbolic time and in literal prophecy, “time” should be counted as literal time.
2. Symbolic prophecy extends until the Second Advent. After the Second Advent, symbols cease: therefore symbolic time, day for a year, likewise ceases at the Second Advent.

⁵¹ White, Selected Messages, 2:108.

⁵² White, Manuscript No. 59, 1900. SDABC, 7:971.

NO DATE SETTING AFTER 1844.

This, then, cancels out all date setting after 1844, for any event whatsoever, as far as Bible prophecy is concerned. However this does not mean that the year-day principle in prophecy, ceased in 1844. It only means, that any time period requiring a beginning and end date has ceased. Such passages as the “half-hour” silence in heaven, Rev. 8:1 and the “one hour” for Rev. 17:12 and the “one day” for the 7 last plagues, Rev. 18:8, etc. must still be applied according to the year-day principle. To say otherwise renders the text totally meaningless. The absurd notion that the “half hour”, “one hour”, or the “one day” etc. may be rendered to mean simply a short period of time is intellectually offensive at best. Humanity has never been left to flaunt human elevation above divine revelation. God always means what he says and says what he means. For those who want us to believe that the pen of inspiration has declared that not only all *prophetic periods* ceased at 1844, (of which we agree) but they go one step further and want us to believe that the “day for a year” principal ceased at 1844 as well. To do so they encounter a serious problem. Turning to S.D.A.B.C. 7:787, “Half an hour” Rev. 8:1, E.G.W. applies this 7 ½ days yet to the future. In fact she uses the “Year/Day” principle as can be seen in E.W. 16, the very hermeneutic principle they say she supposedly done away with at 1844! The 7 days refers to the saints ascending to the sea of glass. The, ½ day, the remaining of the prophecy does not occur after the second coming but on this side of that coming. Apparently this is Christ and the heavenly host leaving the gates of heaven descending to this earth. (Rev.19:11-16) Let it be remembered that anything that takes place before the visible appearing of Christ is not yet described in literal language. Also Paul makes it very clear that until the visible appearing of Christ it is not the second coming, regardless of the events that transpire. “Unto them that look for him shall he appear the second time without sin unto salvation” Heb.9:28. If Ellen White did not believe this prophecy commenced on this side of the second coming, she would not have used the “year day principle”. Neither did she do away with this very principal she uses in Rev.8:1 finding it’s fulfillment after 1844!